

**In the Waitangi Tribunal**

**Wai 207**

**Wai 785**

Under **the Treaty of Waitangi Act 1975**

In the Matter of **the Northern South Island Inquiry (Wai 785)**

And

In the Matter of **a claim to the Waitangi Tribunal by Akuhata Wineera, Pirihira Hammond, Ariana Rene, Ruta Rene, Matuaiwi Solomon, Ramari Wineera, Hautonga te Hiko Love, Wikitoria Whatu, Ringi Horomona, Harata Solomon, Rangi Wereta, Tiratu Williams, Ruihi Horomona and Manu Katene for and on behalf of themselves and all descendants of the iwi and hapu of Ngati Toa Rangatira**

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**BRIEF OF EVIDENCE OF TE UTAUTA HAU**

**Dated 9 June 2003**

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## BRIEF OF EVIDENCE OF TE UTAUTA HAU

1 My name is Te Utauta Hau. I live at 10 Te Arataura Street, Takapuwhia, Porirua. I was born in Porirua, on 18 March 1926.

2 My whakapapa is:

Mananake = Toa Rangatira = Parehounuku

Waikauri

Marangaiparoa

Te Wiwiniorongo

Kimihia

Tarapiko

Werawera

Te Rangituanui

Waitohi

Tukutahi

Topeora

Tahua

Matene Te Whiwhi

Rene

Ruiha

Te Ouenuku Rene Snr

Ngahuia

Te Ouenuku Rene Snr

Te Ouenuku Rene

Te Ouenuku Rene

Te Utauta Hau

Te Utauta Hau

3 My principal iwi affiliations are Ngati Toa, Ngati Koata and Ngati Raukawa.

4 I was named in commemoration of my grand-aunt Ruta's death. She was my paternal grandfather's sister. She married a Stafford and lived at Wairau Pa in Blenheim. They had no children. My aunt Ruta lived for many years in the Wairau but always kept her house at Takapuwhia and returned to Porirua for frequent visits. She died at Wairau Pa on the same day I was born. So

she was brought from Wairau Pa to Picton and then from Picton to Wellington by ferry, and then from Wellington to Porirua and from Porirua to the Meeting House at Toa. The Maori term for this event is “te utauta mai ki Wairau, ki Poneke, ki Porirua, ki a Toa, ki reira a Takapuwhahia” and that is where my name comes from – “te utauta mai”, from one place to another.

- 5 My father is Te Ouenuku Rene. His father is Te Ouenuku Rene too. Further back there is another Te Ouenuku Rene. There are three in a row. The fourth one back is Tahua. Tahua came down with Te Rauparaha to the South Island and fought with Ngati Toa in conquering the northern part of the South Island.
- 6 My mother is Raupi Poaneki Te Momo from Ngati Whakaterere at Poutu in Shannon. Ngati Whakaterere is a subtribe of Ngati Raukawa with affiliations to Tuwharetoa. My mother was born in the Rangitikei district and came to live in Porirua when she married my father.
- 7 I am one of three children. I have a brother, Te Momo Rene, and a sister, Ruta Taporena Rene. However, both my brother and sister are deceased.
- 8 I married Hongi Hau from Nga Puhi. He was named after Hongi Hika. Hongi’s mother, Pipi Koneke Hau, and my Granny Ngahuia, are sisters. Their mother was Ruiha Te Whiwhi who was the daughter of Matene Te Whiwhi. She was matched in marriage to Kerei Mangonui’s son, Hori Ngawati.
- 9 My kuia, Ruiha, was living with Governor Grey in Auckland when Te Rauparaha was taken prisoner. But she was taken away by Kerei Mangonui to his home in the Bay of Islands when Grey ignored Kerei’s plea to release Te Rauparaha from his custody. She was then matched to Kerei Mangonui’s son, Hori Ngawati, and had my grandmother, Ngahuia.
- 10 Hongi and I didn’t have any children of our own so we adopted one of my brother’s children. He had 10 children who were all raised on D’Urville Island. We had to go down to D’Urville Island to get him and my father named him Rewa after Kerei Mangonui’s father, from whom both Hongi and myself descend.

## **Ngati Toa/Ngati Koata Connections**

- 11 Like many Ngati Toa, I am closely connected with Ngati Koata. Many Ngati Toa/Ngati Koata live in the South Island. The whole fabric of Ngati Toa/Ngati Koata people is, in my view, closely connected. Toa Rangatira's daughter, Waikauri, married Kawharu Te Kihi, Koata's son. Accordingly, all descendants of that marriage can claim both Ngati Toa and Ngati Koata whakapapa.
- 12 My father used to say that the Ngati Koata who reside in Nelson and Rangitoto are no different to the Ngati Toa who reside in Porirua because they are all descendants of Toa Rangatira's daughter, Waikauri. As children, my father taught us a patere that illustrates the whakapapa of the Tainui waka and clearly shows the close connections between Ngati Toa and Ngati Koata. This patere was composed by Hoki to express her disapproval of the way in which her niece Tiaia, Te Peehi's first wife, was moved aside in favour of a younger woman named Purewa. The patere is attached to my brief.
- 13 The important connections for Tiaia and for all the descendants of Ngati Toa and Ngati Koata are shown in this patere. Toa Rangatira married Mananake who had Waikauri. Waikauri married Kawharu Te Kihi, the son of Koata. From Waikauri and Kawharu Te Kihi comes Te Wiwiniorongo, Te Tarapiko and Te Rangituanui. From Te Rangituanui came Tukutahi, who begat Tiaia and Tahua. Now this Tiaia and Tahua are brother and sister and we descend from Tahua.

## **Whakapuaka Court Case**

- 14 I remember when Ngati Koata came to Porirua to attend a court sitting concerning Whakapuaka. This was in about 1937.
- 15 Kaumatua and Iwi members from Waikato, Taranaki, D'Urville Island, Matapihi, Whangarae, Havelock and Nelson came and stayed with us in our home. I was only a child but I still remember some of the people who stayed with us. In one room there were people from Taranaki. One person was Ngatere and another was called Mataria. In another room there was Waikato. These were the Kawharu family and Eva Rickard's mother whose

name was Riria Kereopa and her husband. In another room were Ngati Koata from D'Urville Island. These included Arthur Elkington, Wetekia Elkington, Turi Ruruku and Huirangi Ruruku.

- 16 Here is a photograph of the people who came to stay in Porirua for the court case. My sister Ruta is sitting cross-legged in the front row. She was about 15 years old at the time. I'm not in the photograph but I was present throughout the court sitting and still remember the names of most of the people in it.



- 17 In the back row (from left to right) is John Kawharu, Ratapu Elkington, Te Rangihoungariri Horomona, Tommy Rei, Noble Hippolite, Ruru Rene (my father's brother), Kehu Royal, Te Ouenuku Rene (my father), Te Teira, Turi Elkington and Arthur Ruruku.
- 18 In the next row is Tommy Mokau Kawharu, Riria Kereopa (Eva Rickard's mother), Raupi Rene (my mother), Horohau Hawea, Wharehuia Rei, Pumipi Te Hiko, Ngahuia Rene (my grandmother), Ngatara Rei, Te Ahu Hippolite, Teri Royal and Wetekia Elkington.

- 19 In the next row is Kipa Royal, Teiringa Horomona, Titi Ruruku, Mata Rei, Makere Te Hiko, Te Hawea Rei, Johnny Daymond, Ao Elkington, Huirangi Ruruku, Mere Hippolite, Pene Ruruku and Roma Elkington.
- 20 In the front row is Buck Ruruku, Ariana (Eileen) Rei (who later married my uncle Ruru Rene), Ruta Rene (my sister), Joe Wilson and Tony Walker. I'm not sure who the small boy is on Tony Walker's lap. As far as I know, Ariana (Eileen) Rene is the only person in the photograph still living today.

### **South Island Connections**

- 21 My family have land interests in the South Island at Whangarae, Endeavour Inlet and on D'Urville Island. We also have interests in other smaller islands around D'Urville Island, including Tinui, as well as shares in the Wakatu Incorporation.
- 22 D'Urville Island is a place of particular significance to my family. We derive our interests on D'Urville through our tupuna, Tahua, who came down to the South Island with Te Rauparaha's fighting party.
- 23 My grandfather's brother, Pita Rene, lived his entire life on D'Urville Island and is buried there at Hautai. My grandfather, Te Ouenuku Rene, also spent time on D'Urville but resided mostly in Nelson where he had a job as a school teacher.
- 24 Later, my grandfather worked in Judge Gilfedder's Maori Land Court. He died at the age of 36 having been struck by a train at the Waikanae Station while farewelling the Maori King. Before his death, my grandfather had been involved in the resolution of a number of Ngati Toa/Ngati Koata matters. In particular, he was involved in the D'Urville Island case in the 1890s, which I understand was held at Takapuwahia Marae in Porirua.
- 25 My father and his brother, Uncle Ruru, were born and raised in the family homestead in Porirua. However, they retained their interest in the family land on D'Urville Island and visited the Island regularly. The family land was leased out for about 40 years and when the land came back, my father was about 55 years old. My father and Uncle Ruru then decided to return to the Island to farm the family property. I stayed here in Porirua but my

brother Te Momo and sister Ruta went with our father to help him on the farm.

- 26 Whilst my family lived on D'Urville, they moved around from Whangarae to Nelson and to Porirua by sail and by row boat. They were always in contact with relations at Rangitoto, Whangarae and Nelson. Other families who now live in Porirua also lived on D'Urville Island including the Solomons, the Arthurs and the Wineeras. They lived the old way of harvesting their food from the sea and forest. But of course lots of people came over to Porirua to take advantage of the job opportunities and easier life style here.
- 27 I would often visit D'Urville Island and remember how the mail and weekly stores would be delivered to D'Urville Island by boat. It took all day to come from French Pass all the way around to us at Port Hardy, which is on the far side of the Island. Turi Elkington did the mail run and he would leave at 7am and get back at 7pm, so it would take him all day to drop off mail and stores. He did that mail run for 20 years and one time when I saw him here at Takapuwahia after he had retired and I said to him "Uncle Turi" and he said "what, what's the matter?" and I said "you look funny without a boat beneath you". He was like a king on his boat. He knew the Cook Strait like the back of his hand.
- 28 I also remember that there was a district nurse who would visit the Island once a month. There was no hospital on D'Urville, they had to go to either Blenheim or Nelson for medical treatment. It was quite difficult to get from Port Hardy, where we lived, to the hospital. You had to get to French Pass then go all the way by road to Nelson.
- 29 I understand that my family were supposed to have six thousand acres on D'Urville Island. Unfortunately a whole lot of other names appeared on the D'Urville Island title. Apparently, my father's sister was a very trusting person and agreed to include other people and share in the interest. I do not know why these names appeared on the title. My father and uncle then exchanged part of their interests in Whangarae for D'Urville Island land. This settled the D'Urville Island lands as my father's land interest. Subsequently, a large portion of that was given to the scenic reserves for protection, although we did retain a portion of the bush for ourselves.

30 D'Urville Island continues to be a very special place for my family even though we have retained only a small portion of the land we were supposed to have. My brother's family are still living on the Island, maintaining the family farm and keeping our connections to Te Tau Ihu alive.